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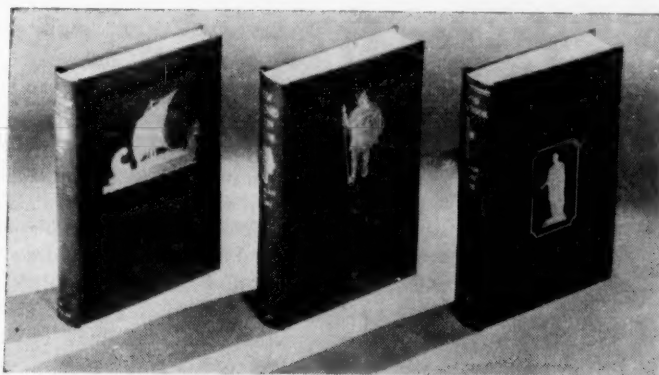
REVIEWS

GUARDUCCI, *Inscriptiones Creticae* 1 (*†Davis*); DÖRPFELD, *Alt-Athen und seine Agora* 2 (*Shear*); MURRAY, *Petra, Rock City of Edom* (*Kelso*); HEURTLEY, *Prehistoric Macedonia* (*Mylonas*); DEMIRCIÖGLÜ, *Gott auf dem Stier* (*McDermott*); WOODARD, *Words for Horse in French and Provençal* (*Juniper*); KRAELING, *Gerasa, City of Decapolis* (*Debevoise*); PARKE, *History of the Delphic Oracle* (*DeWitt*); ADRIANI, *Minturno. Catalogo delle sculture trovate 1931-1933* (*Stuart*)

ABSTRACTS OF ARTICLES

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COMING ATTRACTIONS

MARCH 9 Lafayette College

CLASSICAL LEAGUE OF THE LEHIGH VALLEY

2:30 P.M. Lectures: Anti-anthropomorphisms in the Septuagint by Rev. Charles T. Fritsch, Princeton Theological Seminary; The Mycenaean Palace at Messenian Pylos by Dr. W. A. McDonald, Lehigh University

Social hour at the home of Professor George H. Allen, Easton

MARCH 16 Montclair State Teachers' College

NEW JERSEY CLASSICAL ASSOCIATION

10:15 A.M. Greetings, President H. A. Sprague, Montclair

Symposium: Views of Latin, Miss Gertrude Cook, Rahway; George Wimmer, Roosevelt Junior High School, Westfield; R. Arthur Grosenbaugh, Senior High School, East Orange

Demonstration lesson in Caesar conducted by Edmund Allen, Senior High School, Westfield

2:15 P.M. Address, Latin in the Parochial High Schools, Rev. James F. Kelley, President of Seton Hall College

Illustrated lecture, Rome in 1939, Professor Shirley Smith, New Jersey College for Women

Tea will be served at Montclair College

MARCH 21-23 Louisville

CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

President: Professor Alfred Paul Dorjahn, Northwestern University

Secretary: Professor F. S. Dunham, University of Michigan

Chairman of Local Committee: Dr. Jonah W. D. Skiles, Westminster College

MARCH 26-28 Metropolitan Museum of Art Jewish Theological Seminary of America

AMERICAN ORIENTAL SOCIETY

APRIL 5-6 Williams College

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Vice President: Miss Sylvia Lee, Winsor School, Boston

Secretary: Professor John W. Spaeth, Wesleyan University

APRIL 27—Boston

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APRIL 26-27 Hotel New Yorker, New York

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REVIEWS

Inscriptiones Creticae, I: Tituli Cretae Mediae praeter Gortynios. By MARGARITA GUARDUCCI. xiv, 356 pages, illustrated, 1 map. Libreria dello Stato, Rome 1935 220 L.

This is the first volume of a series, backed by the Italian Archaeological Institute, which will eventually embrace all the inscriptions of Crete, and as a sample of what may be expected of this publication it is impressive. Miss Guarducci states in her preface that she devoted four years to the work—a modest remark, considering that she has long been active in the study of Cretan inscriptions, both before and since the publication of this volume.

Since CW has received only recently a copy of Miss Guarducci's work, this review has already been anticipated by a number of others, which have in several cases improved the texts and restorations of the inscriptions there contained. That this has been possible is in large measure due to the excellent photographs, of originals or squeezes, scattered through the volume—a sign of progress in epigraphical publication which one hopes will be universally adopted and extended.

Miss Guarducci, like all collectors of epigraphical texts, is frequently plagued with faulty copies of lost inscriptions, or with copies which for some reason or other she has not been able to check with the original. It is likely, for example, that an authoritative facsimile of the epitaph published on page 25, no. 50, would make possible a reasonable restoration. The text of no. 49 (147) is admittedly inaccurate. Would not ἐ]πεὶ δέμας "Ἀδης be suitable, both metrically and logically, in line 4? In her publication of the treaty, no. 19 (13-15) Miss Guarducci makes use of a copy of a lost fragment to identify the signatories as Hierapytna and the Arcades. But in the assumption that the lost fragment exactly fitted the extant one, she is led to offer the restoration, in lines 24-25: καλέ[σα]ι δὲ [αὐτοὺς ἐπὶ τὰν ἐστίαν καὶ δοῦ]ναι τὸν γραμμα[τέα ἐς τὸν] ναὸ[ν] . . . a surprising clause in any document, which is not explained by her note that the secretary is instructed to set up the stele in a temple. Line 7 of inscription no. 33 on page 143 is certainly not convincing. Miss Guarducci has restudied the stone, but does not support her new reading with any new facsimile, and the letters that she publishes can hardly be combined to make sense. One would expect the board of kosmoi to have a secretary; is it not possible that his name lurks in that mutilated line?

These, however, are but minor criticisms of a careful and thorough piece of work. The history of Crete has a special unity of its own, and the publication of all the inscriptions that illustrate it will mark a new era in the record of this island as a part of the Greek world. So striking, in fact, is this unity that it seems a pity to

obscure it even as much as Miss Guarducci does. The inscriptions in her volume are numbered separately for each locality, and each group of inscriptions is preceded by a chronological sketch of the city or community in which they were found or to which they apply. If this method is followed through the rest of the series, the result will be much duplication and an increasing awkwardness in the use of notes and indices. Perhaps some of this difficulty could be avoided by repeating the title of each section at the head of each page belonging to it. Since the arrangement of the work by localities is alphabetical, such a system would make cross-references much easier.

†PHILIP H. DAVIS

VASSAR COLLEGE

Alt-Athen und seine Agora. Heft 2. By WILHELM DÖRPFELD. Pages 133-304, figures 11-20, plates 9-16. Mittler, Berlin 1939 6 M.

The editor of CLASSICAL WEEKLY asked me to write a brief comment on Professor Dörpfeld's second fascicle dealing with the Agora of Athens, in spite of my statement in the review of the first fascicle that I would not continue the controversy on the subject (CW 31.76). The new book is mainly a verbose repetition of what Dörpfeld has previously written with the addition of much bitter criticism of me and my colleagues on the Agora staff. No profit can be derived from prolonging such debate. In fact no common meeting ground can exist for a scientific archaeologist and one who rejects chronological evidence provided by sherds, coins and other objects in closed deposits (187).

Like the refrain of a theme song running through the book the statement repeatedly appears that certain opinions have been proclaimed and taught by the author for forty years and therefore they must be true. So Dörpfeld persists in calling the temple of Apollo a stoa and in misrepresenting its date; he still tries to force three important buildings under a single roof; he tries with more dexterity than success to justify his identification of a porch of a building erected in the second century with the Stoa of Zeus which was standing in the fourth; he continues to shut off all access to the Bouleuterion by placing an altar in its entrance passageway and by excluding an approach through the Metroon; he erects a supposititious wall on the south side of the great South Stoa in order to provide wall space for the paintings of Polygnotos disregarding the fact that this stoa was erected in the second century and was built with a portico facing a street on the south as well as with one opening on the market-square on the north.

All these and many other incorrect and misleading theories are based solely on imaginary hypotheses and have been disproved by demonstrable facts. Without devoting more space to such fantastic flights of fancy,

I shall limit myself to two matters in connection with which Professor Dörpfeld addresses himself directly to me, claiming that two of his theories can easily be proved or disproved by a little digging on the part of the excavator. One of these test cases admirably illustrates Dörpfeld's surprising method of research. Since he has allowed the temple of Apollo to impersonate the Stoa Basileios he has no name for the large stoa adjoining the temple on the north, and he, therefore, makes this stoa the southern end of a building of extraordinary shape which passes north of the modern railway and there makes a right-angled turn so as to extend west along the road to the Dipylon. In order to do this Dörpfeld disposes of a prohibitive obstruction by pushing out of the way the Bryaxis base which was located by Travlos on the north side of the Stoa of Zeus on the basis of the records made at the time the trench was dug for the railroad. A renewed careful examination of these records confirms the position assigned to the base by Travlos.

Professor Dörpfeld admits that a test of his imaginary reconstruction can be made by a small excavation north of the railway on the line of the Stoa of Zeus and correctly states that the result would be decisive as to the truth or falsity of his theory (187). If he had read carefully the annual reports of the excavation he would have been saved the trouble of evolving his untenable theory. Before the dimensions of the Stoa of Zeus had been ascertained a trench was dug during the campaign of 1934 north of the railroad beneath a house on Poseidon Street but no foundations of any sort were revealed. This investigation was mentioned by me in *Hesperia* 4 (1935) 354 and the exact area will be marked on the revised plan of the Agora to be published in the third part of the current year's *Hesperia*.

In the second case, where Dörpfeld confidently asserts that a little digging would prove the correctness of an amazing conjecture, the result has been equally devastating to his theory. Without detailed knowledge of the terrain and without a particle of evidence he places the grave of Theseus in the Odeion (which he calls the Theseion) in the centre of the market-place and marks the exact spot with a star on his plan (plate 10). He repeats this amusing fiction from the first fascicle in spite of my pointing out the obvious fact that according to Pausanias the Theseion was not located actually in the Agora. Dörpfeld is especially critical of me in this connection (139) because of the delay in removing the small area of Roman deposit in which he places the grave of Theseus. This deposit was left as a "martyr" so that Thompson, when he came to study the building for publication, could test and verify the records made at the time of its main excavation. I confess that I refrained from asking Thompson to interrupt the important work on which he was engaged in order to turn to the completion of the Odeion, because Dörpfeld's

theory was clearly too fantastic for serious consideration. Now in the normal course of the development of the schedule of work the investigation of the Odeion was completed during the past season, and the results will be published in a forthcoming number of *Hesperia*. In the meantime Thompson notes in his preliminary report on this excavation that "where Dr. Dörpfeld has placed the grave of Theseus, there is no trace of pre-Odeion foundations; the surface of bedrock lies smooth and unbroken . . . apparently a normal part of the floor of the market-square."

Thus Dörpfeld's houses of cards collapse one after the other, and the final refutation of his unsupported theories of the sites of the Enneakrounos and Eleusinion, and of the route of the Street of the Panathenaia, is provided by the discovery, since the writing of this book, of the site of the Eleusinion and by the uncovering of a long stretch of the Street of the Panathenaia with its name inscribed on a stone beside the route. Although Dr. Dörpfeld proclaims his only aim to be the discovery of the truth (146), the impression conveyed by the book is that its sole aim is to defend theories propounded forty years ago, and if evidence secured during the past nine years runs counter to such theories the evidence must be rejected. All who are interested in the truth about the topography of the Agora will do well to consult the full and accurate records of the excavations in the files of the Agora, and to be guided by the official detailed publication of the results.

T. LESLIE SHEAR

PRINCETON UNIVERSITY

Petra. The Rock City of Edom. By M. A. MURRAY. xiv, 210 pages, 32 plates, 2 maps. Blackie & Son, Glasgow 1939 10s. 6d.

The remains of Petra, the capital of ancient Edom and later of the Nabataean Kingdom, are situated some 55 miles southeast of the southern end of the Dead Sea. They are among the most picturesque ruins of the Near East, situated in an incomparable and fascinating basin of the mountain range which flanks, on the east, the great depression running from the Dead Sea to the arm of the Red Sea. These ruins of a city, characterized by the poet on account of the coloring of the bare mountains as 'the rose red city half as old as time,' were an object of curiosity in the Middle Ages and visited even by the Crusaders who built one of their castles nearby at Shobak. In modern times (1812) Burckhardt, the famous traveller, described them after a visit, and later modern archaeologists, European and American, turned their attention to them, since the site became fairly accessible after the region was incorporated in the British Mandate of Trans-Jordan. Miss Murray is one of a number of these excavators who have studied the remains of Petra on the spot. It must be emphasized that except for a few soundings no excavations have been conducted on this interesting site.

A considerable body of literature, both technical and popular, has been produced since the turn of the century, and the volume before us is the latest addition to the growing library dealing with these ruins. The author's own claim that she wrote the book for the man in the street or for the visitor to Petra is too modest, because the serious reader, as well as the technical archaeologist or Old Testament specialist, will find it comprehensive, reliable, and scholarly. The material is organized logically from the point of view of history and comparative religion.

First we have a description of the monuments which have been neither built nor erected, but excavated out of the mountain with façades carved on the face of the cliff. The east and west walls of the city were two mountains about 1250 yards apart and on their faces the hand of man carved façades of beauty, in one or two cases of rare beauty, such as El-Khazne, or the Treasury of Pharaoh, often regarded as a temple of Isis, which 'glows almost like a jewel in the sunlight.' In the reviewer's opinion there is only one other structure in the Near East which rivals it in beauty, and that is the Mosque of Omar at Jerusalem. In Petra, nature and art co-operated in producing a unique and fascinating type of architecture. In the volume before us these remains are described in detail, accompanied with profuse illustrations.

After her description of the monuments the author devotes five chapters to accounting for the existence of a city in this sterile region and to giving its history, discussing its manners and customs, and setting forth its religion. The site was occupied successively by the Edomites and the Nabataeans; when the latter were conquered by the Romans, the city was incorporated within the Province of Arabia Deserta. The chapter on the Edomite period is based largely on the Old Testament record and allusions found in Egyptian records. During the Old Testament period Petra was frequently conquered and occupied by the Israelites. The value of the city was due to its being a station on one of the great caravan routes where the roads diverged, one going to Gaza and the other to Damascus. Whoever held the city controlled the traffic and levied toll. About the beginning of the sixth century B.C., the Nabataeans, an Arab tribe, drove out the Edomites and in the course of a few centuries established a kingdom which at one time reached as far as Damascus. All this is recounted by the author in an interesting and reliable narrative.

The chapter on the religion of the city will be of special interest to students of comparative religion. There is abundant archaeological material in Petra bearing on religion. The most striking religious monument is the High Place on the summit of a peak at the southeast corner of the city. With its altar and obelisks, it is the best preserved open air sanctuary of the Semites. The origins of Islam are discussed in relation

to the worship of Dusares, the God of Petra, whose worship is attested by pillars and stones of various shapes, analogous to the black stone in the sanctuary at Mecca.

In presenting the manners and customs of the people, the author passes into the sphere of anthropology, setting forth facts that are quite familiar to students of that science.

The work is well supplied with maps, a bibliography, and an excellent index. Students of both the Hebrew and Hellenistic periods, whether interested in archaeology or history or religion, will find the volume a valuable accession to the literature of the subject.

JAMES A. KELSO

WESTERN THEOLOGICAL SEMINARY

Prehistoric Macedonia. An archaeological reconnaissance of Greek Macedonia (west of the Struma) in the Neolithic, Bronze, and Early Iron Ages. By W. A. HEURTLEY. xxvi, 275 pages, frontispiece, 112 figures, 23 plates. University Press, Cambridge 1939 (\$18)

It is only lately that Macedonia has attracted the interest which it merits and it is only in the past few years that her mounds have begun to yield their secrets to scientific investigators. An eminent place among these archaeologists is occupied by Mr. Heurtley, who has spent many a year in the strenuous task of uncovering her prehistoric remains. It is one thing to be excavating near or within the circle of a modern city and another to be working in the primitive districts of northern Greece where ingenuity and personal labor often have to take the place of expert assistance and advice and where comforts are unknown. Those of us who have seen Heurtley in Macedonia, living in tents and working in the open fields from sunrise to sunset, will always remember his whole-hearted devotion to his task and his pioneer spirit. The results of his work and those of others are presented in this volume in an effort to survey the prehistoric remains of that part of Greek Macedonia that lies to the west of the Struma river.

The material and the book are divided into three parts. In the first part (1-59) are described the various sites in Central and Western Macedonia and in Chalcidice; their stratigraphy is discussed and their architectural remains explained. In the second part, Chapter I (63-108) is devoted to the study of the pottery and of the smaller finds. Chapter II (109-132) contains a discussion of the interrelationships of the sites, of their external relations, of the problem of chronology and that of ethnology and finally a summary of conclusions. In Part III are included an illustrated catalogue of the finds (135-240) and 23 excellent plates (241-252). At the end are added a study by O. Davies on Mining in Macedonia (253-255), notes by Professor L. Koumoures on the "Neolithic Skeleton from Servia" (256-

257), a "Museum Index" (258), a Bibliography (259-260) and an excellent Index (261-275). This division of the material will cause difficulties to the reader, especially when one wishes to co-ordinate his readings. A kind of pottery for example is explained in one part, its stratigraphy in another and its detailed description and illustration in a third. In general, the descriptions are clear and concise, the illustrations very good and the typography of excellent quality. We only note that in figure 45 (Part I) the late neolithic hearth LL is represented in green, a color used for the remains of the fourth settlement of the early neolithic period. P.T. 15 (A 57) in page 69 note 4 should read P.T. 15 (A 57).

The main conclusions of Heurtley can be summarized as follows: the earliest remains of Macedonia go back to the Stone Age, distinguished into an earlier and a later period and placed within the first half of the third millennium B.C. The Bronze Age is naturally divided into Early, Middle and Late Periods. In the Early Bronze Age, Macedonia presents a homogeneous culture of Anatolian origin. Its date is not definitely determined, but its end in Chalcidice is placed at ca. 1700 B.C. In the Middle Bronze Age Central Macedonia and Chalcidice differ in culture; the former continues to develop its native pottery while the latter comes under the influence of Middle Helladic settlers from the mainland. The end of this period could be placed at ca. 1500 for Central Macedonia and a little later for Chalcidice. In the late Bronze Age (1500-1050 B.C.) again we have a homogeneous culture over our district. An invasion from the north ("Lausitz incursion") did occur around 1150 B.C., but this did not affect Chalcidice. In the Early Iron Age (1050-600 B.C.) Central Macedonia and Chalcidice are closely related, while western Macedonia seems to be more isolated.

It will be too long to analyze and comment on all these conclusions, but our belief could be stated here that the exploratory way in which most of the excavations of Macedonia have been conducted does not allow such definite conclusions; it seems that what begins as a "reconnaissance" ends up as a conclusive picture of a large prehistoric area. Indeed, I doubt that cultural relations can be definitely established on the basis of the pottery alone, and this is the principle on which the work in Macedonia has been carried on in the main. Heurtley of course has succeeded in his objective of establishing the sequence of the Bronze Age pottery of Macedonia, and this, the main virtue of the present volume, will prove invaluable to future workers in the field, but even this sequence should be strengthened by that of architecture and of the smaller artifacts before it could be used as a criterion for cultural and racial relations.

In my opinion the part dealing with the neolithic period is the weaker, because thus far only three real neolithic sites have been excavated in the entire region, the site of Olynthus, that of Hagios Mamas, and that

of Servia, because the deposits of the Late Neolithic Age "are everywhere very thin, except at Olynthus" (127), and because the neolithic culture of Macedonia is based on the remains of one site, of Servia. According to our author the Late Neolithic culture of Macedonia originated at Servia and was diffused from that focal point to the rest of the district. But the characteristic pottery of the settlement at Servia with the exception of the black polished ware is nowhere to be found beyond its limits as we would expect if our author's position were correct. To explain this difference in pottery he recognizes two phases in the late neolithic culture at Servia. The stratigraphic data for Servia, however, which are given in pages 45, 54 and 55, will not warrant such a division. (Incidentally what is the depth of the deposit belonging to the Early Bronze Age, or that of the layer in which remains of both periods were found?) And again the characteristic celt of Servia, the one called the "waisted celt," has not been found in the other sites; this is not explained. A black polished pottery bearing a decoration in white paint has been brought forth to explain the differences existing between the pottery of Servia and the painted pottery of Chalcidice. However, this ware does not seem to be popular at Servia (only 5 sherds are discussed) and only a "small quantity" (page 71. How small?) was found at Kapoutzides, Aivate, Sedes, Hagios Mamas and Kritsana; in sites which were dug during the military occupation of Macedonia and in which Neolithic and Early Bronze Age remains were found together. It was found in great quantities at Vardino, but this site is believed by our author to be the latest of the neolithic sites uncovered thus far. And certainly we cannot maintain that this latest of the neolithic wares is the binding cultural feature of earlier sites. Again to maintain that this "white-on-black" style was "interchangeable at will" at all times with the "dark-on-red" style characteristic of the earlier settlements of Chalcidice just because *one* sherd from Saratsé is decorated in the former style on the inside and in the latter style on the outside, is we believe impossible. The styles may have been interchangeable, but when? The sherd from Saratsé will not answer this question, because it was found either in "an unstratified context" or on the "surface" (it is not stated which) in a site where "no neolithic occupation was discovered . . . the earliest Bronze Age settlements lying in every case immediately above the virgin soil" (29). If we apply similar reasoning to the pottery of the historic period, we should maintain that the red-figured style was "interchangeable at will" with the black-figured at all periods just because we have the so-called "bilingual vases" of Andokides and Nikosthenes.

In all the neolithic sites of Macedonia we find a black polished ware, but does Mr. Heurtley really believe that all the black polished pottery originated in the later neolithic period at Servia represented by a de-

posit of 1.30 m. the "upper part" (how deep?) of which belongs to the Early Bronze Age? Black polished pottery was found in older Thessalian A layers, at Orchomenos even with the beaded decoration, at Chaeronea, at Drachmani, at Corinth, at Lefkas. In Macedonia it has been found at Hagios Mamas, at Olynthus and now we have found it in sites to the east of the Struma river, at Akropotamos in Nea Pieria, and at Polystylo in the plain of Philippi (Praktika 1938, 103-111); and who can exclude the possibility that it will be found even farther east? Certainly conflagrations, which played an important rôle in the development of this type of pottery, were common in primitive sites and the conclusion that it could have evolved only from the older red-on-white ware still has to be proved. At any rate such ware has been found also at Sedes and Aivati.

There are two other points on which we should like to comment. It is noticeable that the contacts if not affinities of the neolithic sites of the area in general, and of Olynthus in particular, with those discovered east of the Struma are nowhere explained. The incised legged vases from Olynthus and the black polished ware with decoration painted in graphite are ignored. Similar sherds with graphite decoration are also known from Kritsana and Goumenitsa and as our author states in a footnote (71) this graphite decoration was "at home east of the Struma." The second point deals with the chronology of the late neolithic period. It is based on the assumption that Hagios Mamas was settled before Olynthus. This can hardly be proved by the statement "only at Hagios Mamas do a few sherds recall the Early Neolithic Thessalian and for this reason its foundation may be a little earlier than that of Olynthus." It is also based on the information contained in footnote 1 page 10 which reads as follows: "At the time of the excavation Dr. Mylonas showed me a few E. B. sherds, which, if I remember rightly, he said were found at the top of the Neolithic deposit." I am afraid that there is some mistake here, because I never showed Mr. Heurtley any Early Bronze Age sherds from Olynthus. If such were found, I would have included them in the final publication of the neolithic remains of the site. In fact the lack of such sherds made me express the suggestion stated in page 97 of my book (Excavations at Olynthus I, the Neolithic Settlement).

The result of all this discussion can only be that we have as yet very little material on which to build and this will not allow definite conclusions of the type advanced in pages 109-132. The questions raised here may be and we hope will be answered by other discoveries and the position of Mr. Heurtley may be proved correct by future excavations. The fact, however, remains that more sites have to be excavated in a complete manner and their remains fully published before we could hope to obtain a definite and conclusive

picture of prehistoric Macedonia. Meanwhile Heurtley's book will serve as a most valuable guide to an intricate section of the Greek prehistoric world and as a foundation on which further efforts will be based. Scholars who will find in Macedonia their "promised land" will always be grateful to Heurtley for his pioneer work there and for his solid contribution to the study of Macedonian prehistoric antiquities.

GEORGE E. MYLONAS

UNIVERSITY OF ILLINOIS

Der Gott auf dem Stier. Geschichte eines religiösen Bildtypus. By HALIL DEMIRCIÖGLÜ. xiv, 151 pages, 4 plates, 1 map. Junker & Dünnhaupt, Berlin 1939 (Neue Deutsche Forschungen, Band 241; Abteilung Alte Geschichte, Band 6) 7 M.

This monograph by a Turkish student working under the direction of the distinguished Professor Wilhelm Weber is a valuable archaeological study of a phase of ancient religion. The artistic type here studied is that of a god in armor standing on a bull, holding in his right hand an ax, in his left bolts of lightning. To students of archaeology this representation is known in the time of the Roman Empire as Iuppiter Optimus Maximus Dolichenus. The oriental character of the god and the derivation of his name from Doliche in northern Syria are familiar, but the persistence of the type from early Mesopotamian art is noteworthy.

After a short introduction on method Dr. Demircioğlu has divided his account into five parts: (1) The Artistic Motive in Mesopotamia to 2000 (4-27); (2) The Artistic Motive in Eastern Anatolia at the End of the Third and the Beginning of the Second Millennium (28-41); (3) The Artistic Motive in Eastern Anatolian Culture in the Second Millennium (41-75); (4) The Artistic Motive in Mesopotamia in the Second and First Millennia (75-80); (5) The Artistic Motive in the Late Period and the Dispersion. Iuppiter Dolichenus (80-107). Notes follow the text (108-138). After the notes is an extremely valuable catalogue of the artistic source material (139-151) which contains 208 items divided into three parts: "Lowland" (80 items connected with the text of parts 1 and 4); "Highland" (86 items connected with the text of parts 2 and 3); "Dispersion" (42 items connected with the text of part 5). Each item has significant bibliography, and the text contains cross-references to the catalogue. This arrangement makes the monograph much more valuable and easy to use. A map follows showing the distribution of the older representations, the representations of Iuppiter Dolichenus, and the inscriptions of Iuppiter Dolichenus. The four plates have 23 figures illustrating the catalogue.

The author has treated his material very thoroughly and has carefully discussed the meaning of the attitude

of the god, his attributes, the animal he stands on, the geographical location of the finds, and the identity of the goddess who sometimes accompanies him.

A study such as this, which gives to the historian or the student of religion basic archaeological material, is particularly valuable when it concerns one of the oriental religions popular in Roman imperial times. To the classical student the fifth section is of great value. The monograph of A. H. Kan (De Iovis Dolicheni Cultu, Groningen 1901) collected the source material, but much has been found since then. In a list of inscriptions from the West, Demircioğlu has 173 items (89-93); of these 43 were not mentioned by Kan.

WILLIAM C. McDERMOTT

UNIVERSITY OF PENNSYLVANIA

Words for Horse in French and Provençal.

A Study in Dialectology. By CLEMENT MANLY WOODARD. 84 pages. Linguistic Society of America, Baltimore 1939 (Supplement to Language, Vol. 15, No. 2) \$1.35

This dissertation purposes to collect and comment on the standard and dialect words for *horse* in the French- and Provençal-speaking territory. Woodard's work is mainly a collection of words culled from glossaries and dictionaries listed in Professor W. von Wartburg's *Bibliographie des dictionnaires patois* (Paris 1934).

In three chapters the dissertation lists the usual words for *horse*, the uncommon words for *horse*, and expressions associated with the horse. With each word an etymology is offered followed by dialect variants and derivatives, with reference to the glossary or dictionary from which the word was taken.

Among the usual words Latin *caballus* is the most prolific source of French words, giving besides *cheval* 119 dialect variants and 26 derivatives. *Caballa* gives *cavale* and dialect variants. Other usual words cited are dialect variants from *equa*; *poulain* and variants from *pullus* and more immediately *pullamen*; *jument*, with narrowing of meaning to 'mare,' and variants from *jumentum*.

A few examples of the uncommon words are *barbo* 'African horse' from *barbarus*; *bastié* 'packhorse' from **bastare* related to Greek βασιτάειν; *calandau* 'old, worn-out horse' curiously derived from *calandae*; *mosquin* 'horse bothered by flies' from an *-ittu* derivative of *musca*; *quourrbar* 'stallion' remotely from *côleus*; *semel* 'packhorse' diminutive of *somme* from *sagma*. Of doubtful or at best only probable etymology are *ansso* 'bad horse' from *altior*; *birok* 'nag' from *balluca* 'prune'; *berra* 'iron-colored horse' from *ferrum*; *kanason* 'lazy horse' from *canis*; *tersun* 'three year old' from *tertius annus*.

One might question the inclusion of certain words on the grounds that they are not properly words for *horse*. A few such words derived from the Latin are

cerisier 'horse no better than the pack-animals which carry cherries to market'; *courtaux* 'horses with ears and tail cut'; *effilé* 'slender horse'; *ficelle* 'horse of pale and sickly complexion.'

Among the expressions connected with the horse are listed *colo* 'a pair of horses attached by their halters' from *collum*; *pêchard* 'peach-colored horse' derivative of *pêche* from **persica*; *sin oreie* 'horse with ears cut' from *sine* and *auricula*.

The comments promised in the introduction are on the whole meagre. When the writer does not quote the standard Wörterbücher as his authority, his etymologies are frequently unconvincing. But the dissertation provides an ample and careful collection arranged conveniently for anyone interested in the words for *horse*.

WALTER H. JUNIPER

BAYLOR UNIVERSITY

Gerasa, City of Decapolis. An account embodying the record of a joint excavation conducted by Yale University and the British School of Archaeology in Jerusalem (1928-1930), and Yale University and the American Schools of Oriental Research (1930-1931, 1933-1934). Edited by CARL H. KRAELING. xxxii, 616 pages, 47 figures, 1 + 143 plates, 47 plans. American Schools of Oriental Research, New Haven 1938 \$10.

Of all ancient ruins still found in the Near East, Jerash must certainly be numbered among the most interesting for both the scholar and the traveler. Furthermore, its numerous dated inscriptions provide us with keys to many problems of architecture, art and epigraphy in the Near East.

The present volume is the first extensive final report on the work at Jerash, though a number of valuable and full preliminary statements have been published, particularly on the churches and the coins. In addition to sections on some of the objects recovered, this report contains a history of the excavations, a description of the site, and a history of the city. The inclusion of the history of the excavation is to be commended, for this useful information is seldom included in reports. The sketch, with footnotes, of the growth and decline of Jerash not only provides the story of the city but also the basic bibliography needed for the study of this part of Transjordan in post-Christian times.

Vying with the architecture as the most important contribution in the volume are the inscriptions. A complete corpus of those from Jerash, some 361, is presented. Perhaps it is because of his historical bias that the reviewer is particularly pleased with the chronological arrangement of the inscriptions and the discussion pertaining thereto. Seven tables of dated alphabets running from the first through the sixth century will provide many less fortunate excavators with useful criteria for dating their excavations.

One most important result of the study of the Jerash inscriptions is the possibility of tracing the rise and fall of the prosperity of Transjordan in the post-Christian period. The increasing trade of the late first century and early second, the decline of the third, especially after the destruction of Dura-Europos by the Sasanians and of Palmyra by Aurelian, and the revival of business under Justinian are all mirrored in the architecture and inscriptions of Jerash.

While the written word looms large in the eyes of scholars, no visitor to Jerash can fail to be impressed by the streets with their chariot ruts, the theatres, temples and fountains which make this ruin the Athens of the Near East. Separate sections of the report treat the triumphal arch, the puzzling question of the hippodrome, the gates and the temple of Artemis. Eleven churches have been explored; others are known to exist. The churches date from the fourth to the seventh century.

While a clearance excavation of the type made at Jerash is not particularly productive of artifacts, the reviewer feels that more could have been done with the section dealing with small objects. The coins, already published elsewhere, are summarized in tables. Mosaics and glassware are fully treated with valuable results, but the only pottery in the volume appears in the chapter on tombs. Since many of the latter had been reused, the dating of objects is uncertain. As the editor notes in his preface, a complete dated ceramic sequence from the first century A.D. to the Muhammedan conquest is available. The "great deposit of exquisite figurines" from Roman times found in a cave was briefly reported upon in the *Illustrated London News* but was omitted from this volume. It is to be hoped that this most valuable material will not be forgotten in the press of newer and more spectacular work.

The illustrations and plans are clear and readable but would have shown to better advantage in a larger format. But this same small format was undoubtedly a factor, as well as the grant from the American Council of Learned Societies, in keeping the price of the volume down within the range of the average scholar. This is a commendable aim since prices of final reports have now risen even beyond the reach of many libraries.

NEILSON C. DEBEVOISE

ORIENTAL INSTITUTE

A History of the Delphic Oracle. By H. W. PARKE. viii, 457 pages, 8 plates. Blackwell, Oxford 1939 21s.

This learned and scholarly work sacrifices a certain interest by virtue of its very excellence and its plan. As Aristotle remarks in his *Poetics*, the unity of hero is not necessarily unity of plot. For example, the oracle played an integral and very dramatic rôle in the tragic

career of Croesus, but this interest fades away when divorced from the narratives of Herodotus. Again, the fact that the Romans deposited their gifts in the treasury of the Massiliots is highly significant in the history of the western Mediterranean, but its meaning is quite obscured in the story of Delphi. The author also sidesteps controversial problems such as the explanation of the mystic letter, the origin of Apollo, and the story of Dionysus. This procedure may be praised as scholarly caution, but shrewd speculations arouse interest and in so large a volume there was room for some piquant summaries at least. Orthodoxy has its penalties.

Thirty-nine pages are devoted to the Origin, Procedure and Sources, 240 to the Oracle in History, 91 to the Oracle and Greek Religion, 22 to the Oracle and Moral Questions and the Private Enquirer. This makes 29 chapters, followed by a Conclusion. The main body of the work consists of a reasoned catalogue of the more outstanding utterances arranged chronologically under their respective classes, such as The Oracle under the Roman Emperors. The text is intended for the use of Greekless readers, all oracles being unpretentiously translated. Footnotes are succinct, abundant and adequate, especially the references to Greek texts. The author is familiar with the data of excavation both from the manuals and periodicals and from personal examination. Bibliography and indices are sufficient. The reader might wish only that the writer possessed some prejudices, aversions, or favorite theories to exploit. The book lacks highlights, which is a virtue and a defect of encyclopaedic treatment.

NORMAN W. DEWITT

UNIVERSITY OF TORONTO

Minturno. Catalogo delle sculture trovate negli anni 1931-1933. By A. ADRIANI. Pages 159-226, 43 figures, plates VII-XIX. Accademia dei Lincei, Rome 1938 (From *Notizie degli Scavi di Antichità*, 14 [1938], fascicles 4-6)

With the appearance of these fascicles the sculptures found at Minturnae in the campaigns of 1931-1933 conducted jointly by the University Museum and the Italian government are at length made available. Among them are several pieces which for one reason or another are of exceptional interest. Collectively they form a valuable document in the history of Roman art which merits further study.

The one hundred and five items of the catalogue range chronologically from the late republican period to Byzantine times, though most of the pieces belong to the first and second centuries A.D. Among statues of divinities and ideal types the place of honor is rightly assigned to the statuette (0.975 m.) of Hermes Dionysophoros which is now in the Museo Nazionale at Naples. Adriani regards it as a new type whose ultimate

model is to be traced back to Cresilas or some member of his school. Johnson considered it a copy of the Hermes of Praxiteles. Both views are open to objection. The head does not derive from the period of Cresilas, and the body is not Praxitelean in structure or pose. It therefore seems arbitrary, if the head of the Minturno Hermes was reworked by the copyist according to his own taste, as Adriani supposes, to insist that the statuette, which dates from the first or second century A.D., cannot be a successful reworking of several Greek models by a Roman artist. Of three other statuettes, related to the Hermes in size and likewise found in the theatre, one is a replica of the Artemis Versailles type; another is a poorly executed Dionysos with a panther; and the third represents Heracles with club, lion skin, and cornucopia. The last is clearly the result of free adaptation by the Roman sculptor of several types. Another new Heracles type is no. 5, a statuette which corresponds to an unpublished statuette in the Terme at Rome.

Two fragmentary legs of a colossal nude male figure (no. 7) in an attitude which suggests the pose of Agasias' gladiator attest a work of considerable merit. On the support of one of these fragments appear the names of two previously unknown Athenian sculptors, Callimachus and Gorgias.

Interesting because of its material is the graceful figure of a seated woman (no. 13) carved in tufa, to which still cling traces of colored stucco. There is no clue, unfortunately, to the date of the work except the material. No. 14, a standing draped female figure which is more fragmentary and like no. 13 was found in the theatre, is also of tufa. Both probably represented nymphs or muses. Two other works carved in tufa are no. 15, a fragmentary leg of a colossal statue, and no. 50, the torso of a cuirass statue, which is unusual for its fringed cloak and the "dress shield" under the right arm. Adriani regards them as products of local workmanship and most probably of republican date.

Three heads of archaizing style are nn. 27-29, of which the female head (no. 27) is much the finest in conception and execution. A small female head now in the University Museum (no. 30) is a very fine replica of the Hope Hygeia. Another charming little head (no. 31) is a second-century A.D. adaptation of well known types of Aphrodite which seems closest to the Venus Medici type. No. 34, now in Philadelphia, is a double herm of good workmanship of the late second century A.D. The head of Heracles appears on one side, that of a young man on the other. The head of a bearded deity (no. 36) is interesting as a second- or third-century adaptation of a Hellenistic model.

Of the portraits that belong to the republican period, no. 44 is a good example of the so-called death mask type of portrait. Adriani dates it between 150 and 50 B.C. Another republican head (no. 46) and a head that dates from the early years of the empire (no. 47)

enjoy the rare distinction of being heads that were reworked in antiquity (the third century). No. 47 still bears such a strong resemblance to Tiberius that there is little reason to doubt the correctness of Johnson's attribution of this head in its original form to that emperor. A good portrait from the very end of the republic is no. 48, a small male head now in Philadelphia. The finest of the portraits found at Minturnae is no. 49, now in the Museo Nazionale at Naples. It is the head of a man advanced in years whose vigorous and determined character has been portrayed by the artist with consummate skill. It is to be dated in the early years of the empire. The seated statue of Augustus (no. 51) is a disappointing portrait. The head has affinities with the bronze head in the Vatican. It has been considerably damaged and now lacks the parts above the hair line that were fitted on there as separate pieces. There is difficulty in reconciling Adriani's ascription of an oak wreath with the photographs. They seem to show that the head was velate, an impossible combination with an oak wreath. The very fine portrait tentatively identified by Adriani as Drusus the Elder should rather be attributed to Drusus the Younger. It is much the finest portrait that has been discovered of that prince. Like the portrait of Augustus the upper part of the head is made of several pieces. No. 59 is a cold, hard portrait of a woman of the early Flavian period. The head of Domitian (no. 62) is a good portrait which resembles the cuirass portrait in the Vatican. To judge from the treatment of the hair, the shape of the head, the chin, and the neck, a carefully worked head whose features above the mouth are missing (no. 64) may well have been a portrait of Antinous. No. 66 portrays a young woman of the Antonine period.

The smaller fragments that are published (nn. 78-104¹) represent only a small part of this type of find. Adriani is well aware of the disadvantages of this procedure, since he warns the reader that more careful study of these unpublished fragments will probably yield pieces which belong to those he has published. Even some of the published pieces have already been lost (nn. 19, 24, 79, 83, 89, 104), a fact that does not augur well for the fate of the unpublished fragments.

Adriani's descriptions are full and appear to be accurate, with the apparent exception noted in regard to no. 51. The catalogue is richly illustrated with forty-three text illustrations and thirteen plates. It is to be regretted however that many of them, particularly the text illustrations, are not better. Some are so bad that judgment of the surface of the stone and even of the modelling is rendered impossible (cf. no. 8, page 175, fig. 11 with the reproduction of the same work in *Excavations at Minturnae*, Volume I, page 69, fig. 34).

MERIWETHER STUART

HUNTER COLLEGE

¹One item is inserted after no. 72 as no. 72a.

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ABSTRACTS OF ARTICLES

This department is conducted by Dr. Norman T. Pratt, Jr., of Princeton University, Princeton, New Jersey. Correspondence concerning abstracts may be addressed to him.

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ANCIENT AUTHORS

Catullus. FRANZ TIETZE. *Catulls 51. Gedicht*. Catullus began his poem by transforming the marriage-scene of Sappho to a more general macarismos of anyone who enjoys Lesbia's presence. His next two strophes form a more intense contrast, pointed by *misero* . . . *mihi*, to the initial scene than Sappho's three. Careful attention to the connotations of the words elsewhere, especially *otium*, of the fourth strophe, which is an integral part of the poem, shows that Catullus ended in a mood of critical self-examination, less despairing than in Carm. 76, but not unphilosophic. RhM 88 (1939) 346-67

(Heller)

Hephaestion of Thebes. HERBERT JENNINGS ROSE. *Hephaestion of Thebes and Christianity*. There is no reason to accept the theory that the author of the compendium of astrology was a Christian, and there is very good internal evidence in the work itself to show that he was a pagan. Athanasius, to whom the work is dedicated, was almost certainly not a Christian priest, as has been assumed, but a pagan, or, if a Christian, a very freethinking layman. HThR 33 (1940) 65-8

(Walton)

Lucilius. ETTORRE BOLISANI. *Sulla distribuzione e ordinamento dei frammenti luciliani. Il Libro XXVI*. This is a revision of a translation and summary of the fragments of Lucilius 26, which was published first by Bolisani in his edition of 1932. By examining the interpretation and arrangement of the fragments as proposed by the leading editors of Lucilius, the author, using book 26 as an example, gives his support to the arrangement of Marx. RFIC 17 (1939) 11-9

(Latimer)

Paul. G. A. HARRER. *Saul who also is called Paul*. Paul was probably the apostle's cognomen from birth, while Saul was his signum. The article includes a study on the usage of Roman names in this period, especially in the East. HThR 33 (1940) 19-33

(Walton)

Plato. ADOLF SCHULTEN. *Atlantis*. Numerous details support identification made in his book (Tartessos, Hamburg 1922): Plato's Atlantis, or its capital city, reflects the topography of the region at the mouth of the Guadalquivir and the traditions concerning the city located there, Tartessus, once rich and powerful, already forgotten in Plato's day. RhM 88 (1939) 326-46

(Heller)

Plautus. W. BEARE. *Titus Maccus Plautus*. A consideration of the evidence for the form of Plautus' name. CR 53 (1939) 115-6

(F. Jones)

PALAEOGRAPHY

NORDENFALK, CARL. *An Early Mediaeval Shorthand Alphabet*. The characters shown on tablets in two tenth-century miniatures (Trèves, Public Library, fragment of a Registrum Gregorii; Strahov, Cod. II F III 3, fol. 96b and 176b) are not notae Tironianae, as hitherto assumed, but a shorthand alphabet constructed on a different principle, the simplification of ordinary let-

ters, with variations of dash and clasp for vowels. Its origin is to be sought in the Ottonian rather than in the Carolingian period when Tironian shorthand was still in vogue. Ill.

Speculum 14 (1939) 443-7

(Heironimus)

PHILOSOPHY. RELIGION. SCIENCE

DEICHGRÄBER, KARL. *Die Stellung des griechischen Arztes zur Natur*. D. shows the gradual replacement of religious by scientific explanation of natural, especially medical phenomena from Homer through the Presocratics and Sophists to Hippocrates, who combines a high conception of the divine with emphasis upon the rational understanding of nature. The Corpus Hippocraticum reflects the struggle concerning the relation of medicine to philosophic speculation. In Hellenistic medicine empiric observation and practice prevail despite the teleological conceptions of Aristotle and the Stoics; there are striking results in anatomy, but the skeptical school rejects scientific knowledge of the body as impossible and unnecessary. Galen represents once more the scientific spirit. At the end popular medicine turns back to belief in the magical forces of nature. Antike 15 (1939) 116-38

(Wassermann)

DELLA CORTE, FRANCESCO. *Il frammento cosmologico brusselense*. There was much discussion among ancient Greek philosophers as to whether heaven and Olympus were the same, or similar, or different places. The locus classicus for the discussion of this problem is the passage of pseudo-Aristotle quoted and commented upon by Stobaeus (I, p. 198, 7ff., Wachsmuth and Hense ed.). This papyrus fragment (P. Brux. Inv. E 7162) offers, with its quotations from Homer and comments thereon, if not a prior source, at least one parallel with that of Stobaeus. RFIC 17 (1939) 36-42

(Latimer)

LATTE, KURT. *The Coming of the Pythia*. The current view, first proposed by Rohde, that the giving of prophecies at Delphi by an inspired priestess, the Pythia, was an innovation made under Dionysiac influence, is erroneous. Dionysus has no connection with any kind of mantic. The Pythia's state was a trance rather than a "Bacchic" ecstasy; it is the double sense of *ἑκστασις* that has caused the confusion. Usually in Greece only men were seers or prophets, but in Asia Minor, where Apollo's cult originated, a woman regularly held the post. The word *παλλακή* in several Anatolian inscriptions can mean only 'concubine,' not 'prostitute,' and probably refers to prophetic priestesses of Apollo. The Cassandra story also reflects this usage. Hence there is no doubt that the Pythia came to Delphi at the same time as Apollo. HThR 33 (1940) 9-18

(Walton)

NILSSON, MARTIN P. *The Origin of Belief among the Greeks in the Divinity of the Heavenly Bodies*. The criticisms of the Sophists against the old gods were directed at their arbitrariness and immorality. The fourth-century philosophers, notably Plato and Aristotle, strove to reestablish a belief in gods by pointing to the purposeful structure of the universe, created by a Supreme Being and animated by a World Soul, and by using the ceaseless and regular revolutions of the heavenly bodies as a proof of their divinity. Popular belief was ready to accept these visible gods, already familiar to mythology, if they could only believe that they interfered in human affairs, and the way was thus prepared for the acceptance of astrology. HThR 33 (1940) 1-8

(Walton)

RECENT PUBLICATIONS

Compiled by Lionel Casson and Bluma L. Trelle from the American, British, French and German weekly, and Italian monthly, bibliographical publications, and from books received at the editorial offices. Prices have not been confirmed.

ORIENTAL STUDIES: TEXTS AND CRITICISM

CONTENAU, G. *L'épopée de Gilgamesh*. 304 pages. L'Artisan du Livre, Paris 1939 35 fr.

EBELING, ERICH. *Die Eigennamen der mittelas-syrischen Rechts- und Geschäftsurkunden*. 120 pages. Harrassowitz, Leipzig 1939 (Mitteilungen d. altorient. Ges. Bd. 13, H. 1) 8 M.

———. *Die siebente Tafel des akkadischen Welt-schpfungslieses Enuma Eliš*. 29 pages, 1 plate. Harrassowitz, Leipzig 1939 (Mitteilungen d. altorient. Ges. Bd. 12, H. 4) 3 M.

EULER, KARL, FRIEDRICH. *Königtum und Götterwelt in den altaramäischen Inschriften Nordsyriens*. Eine Untersuchung zur Formsprache d. altaramäischen Inschriften u. d. Alten Testaments. Pages 272-313. Töpelmann, Berlin 1939 (Dissertation: from Zeitschrift f. alttestamentl. Wissenschaft, N. F. Bd. 15)

FRIEDRICH, JOHANNES. *Kleine Beiträge zur churritischen Grammatik*. 67 pages. Hinrichs, Leipzig 1939 (Mitteilungen d. Vorderasiatischen Ges., Bd. 42, H. 2) 5 M.

JACOBSEN, THORKILD. *The Sumerian King List*. 234 pages. Chicago University Press, Chicago 1939 (Oriental Institute, Assyriological Studies, No. 11) (25s.)

KRAMER, S. N. *Gilgamesh and the huluppu-tree; a reconstructed Sumerian text*. 74 pages. Chicago University Press, Chicago 1938 (Assyriological Studies, No. 10) \$1.50

KRAUS, FRITZ RUDOLF. *Texte zur babylonischen Physiognomik*. 35 pages, ill. Weidner, Frohnau 1939 (Archiv f. Orientforsch., Beih. 3) 25 M.

LABAT, R. *Le caractère religieux de la Royauté Assyro-Babylonienne*. xi, 380 pages. Maisonneuve, Paris 1939 (Coll. Études d'Assyriologie, 2) 100 fr.

———. *Hémérologies et Ménéologies d'Assur*. 192 pages. Maisonneuve, Paris 1939 (Coll. Études d'Assyriologie, 1) 75 fr.

MOORE, ELLEN WHITLEY. *Neo-Babylonian Documents in the University of Michigan Collection*. xvi, 71 pages, 75 plates. University of Michigan Press, Ann Arbor 1939 \$2

PETSCHOW, HERBERT. *Die neubabylonischen Kauf-formulare*. 74 pages. Weicher, Leipzig 1939 (Dissertation: Leipziger rechtswissenschaftl. Studien, H. 118) 3 M.

POEBEL, ARNO. *Studies in Akkadian Grammar*. xxv, 196 pages. University of Chicago Press, Chicago 1939 (Assyriological Studies, No. 9) \$5

PRINCE, JOHN DYNEY. *Fragment from Babel*. 234 pages. Columbia University Press, New York 1939 (14s.)

SALONEN, ARMAS. *Die Wasserfahrzeuge in Babylonien nach sumerischakkadischen Quellen*. Eine lexikal. u. kulturgeschichtl. Untersuchg. xvi, 199 pages, ill. Akate-minen Kirjakappa, Helsinki 1939 200 Finnish marks.

SCHNEIDER, NIKOLAUS. *Die Götternamen von Ur III*. xvi, 120 pages. Pontificum Institutum Biblicum, Rome 1939 (Analecta orientalia, No. 19: Lexikon, T. 1) 121.50 L.

STAMM, JOHANN JAKOB. *Die akkadische Namengebung*. xiv, 372 pages. Hinrichs, Leipzig 1939 (Dissertation: Mitteilungen d. vorderasiatischen Ges., Bd. 44) 24 M.

THOMAS, DAVID WINTON. *The Recovery of the Ancient Hebrew Language; an inaugural lecture delivered on 30 January, 1939*. 43 pages. Macmillan, New York 1939 \$0.65

ORIENTAL STUDIES: ART AND ARCHAEOLOGY

CARLETON, PATRICK. *Buried Empires: The earliest civilizations of the Middle East*. 290 pages, 12 plates, 2 maps. Dutton, New York 1939 \$3

CUMMING, SIR JOHN, ed. *Revealing India's Past. A co-operative record of archaeological conservation and exploration in India and beyond*. Foreword by A. Foucher. With 33 plates, 3 maps. India Society, London 1939 25s.

FRANKFORT, HENRI, SETON LLOYD and THORKILD JACOBSEN. *The Gimilsin Temple and the Temple of the Rulers at Tell Asmar*. xxii, 87 pages, 131 figures, 24 plates. University of Chicago Press, Chicago 1939 (Oriental Institute Publications, No. 43) \$12

FRANKFORT, HENRI. *Sculpture of the Third Millennium B.C. from Tell Asmar and Khafajah*. 102 pages, 115 plates. University of Chicago Press, Chicago 1939 (72s.)

HACKIN, J. *Recherches archéologiques à Begram*. 2^e chantier (1937). 148 pages, 78 plates. Éditions d'art et d'histoire, Paris 1939 (Mémoires de la délégation archéologique française en Afghanistan) 275 fr.

LAMON, ROBERT S., and GEOFFREY M. SHIPTON. *Megiddo, I: Seasons of 1925-34*. Strata 1-5. xxvii, 235 pages, 124 figures, 116 plates. University of Chicago Press, Chicago 1939 (Oriental Institute Publications, No. 42) \$20

LOUD, GORDON. *The Megiddo Ivories*. xvii, 24 pages, 8 figures, 63 plates. University of Chicago Press, Chicago 1939 (Oriental Institute Publications, No. 52) \$15

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